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are selected for their poisonous qualities, but the other ingredients are considered magical. The cock's bill gives the dart sure direction and force, like a cock pecking, the rag from the piston bellows increases the force of the air, and the *hisika* wood, which is dark red, will cause the animal to bleed to the last drop.

The poison is made into a cake. Just before shooting a little of it is smeared on the head of the dart and a pinch put on the shooter's tongue. The Tanala say that this poison will kill a large lemur in four or five minutes and that it does not injure the flesh. It is possible to eat even the parts immediately about the wound. I suspect that the active principle in the poison comes from the *hisika* wood, or from some compound which it forms with the insect poisons, for the area within which effective blow-gun poison is known seems to correspond closely with the natural range of this tree.

In addition to the actual poison just described, there is a belief in magical poisons. One informant told me that if a blow-gun was rubbed with the juice of a certain plant all arrows shot from it would be poisonous. Another spoke of a medicine made from a certain root which was so deadly that if it was placed under a house everyone inside would suffer from stomach ache. The hunter inoculated himself with this by rubbing a little of it into a cut in his lower lip and thereafter all darts he shot would be poisonous.

The darts are carried in quivers of wood or bamboo with tight-fitting wooden covers to protect them from the constant rain (Fig. 24, c). Their maximum effective range is 50 to 60 yards.

The bow seems to have been known to all the Madagascar tribes, but the Tsimahety, in the northern part of the central plateau, were the only ones who used it in war. It is said to have been their main arm. Elsewhere it was little more than a toy and was rarely used by adults. The only Tanala bow seen was a toy (Fig. 28, b), but it is said that large boys formerly used them for hunting. The hunting bows were about 3 feet long and roughly made. The arrows were about 2 feet long and unfeathered. They were usually simply whittled to a point, but one informant had heard of iron arrowheads, made from bits of thin metal with a socket for the shaft.

WARFARE

The Tanala were not lacking in courage or fighting ability, as is proved by their long and successful resistance to the Hova empire, but they were one of the least warlike tribes in Madagascar. A *mélange* of defeated gentes, numerically weak and politically divided,

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they were content to remain in their own territory, only asking to be let alone. They had little incentive for internal strife, for there was no great spoil in cattle to be gained and only the southern gentes were in reach of slave markets. The various political groups fought among themselves from time to time, but their wars were rarely of long duration.

The Tanala Ikongo seem to have been considerably more warlike than the northern division and had a rather better military organization, patterned on that of the neighboring tribes. Sadaro Antoine says: "The king was the commander of the army and had charge also of recruiting. In time of peace there were no soldiers but in war all served. Before going on an expedition the king called together all the gens and village chiefs and informed them that an attack was projected against such and such a gens. He ordered the mobilization of the *fanalolahy* [reserve officers], the recruiting of soldiers, the purchase of guns and ammunition, if there were not enough, and the making of spears and the gathering of food. The gens and village chiefs promised to fulfil his orders and returned to their villages. On a day fixed by the *ombiasy* [medicine-man] all the soldiers, commanded by the *fanalolahy*, presented themselves before the king. He made them the following speech: 'I thank you for answering my appeal. I wish to attack such and such a gens and ask your courage and devotion. I hope that you will always be brave and valiant.' An armed *fanalolahy* then advanced and replied: 'Sire, have confidence in us. We will be prompt to carry out your wishes.' To show his strength and agility he threw his spear into the air and caught it again, advanced, retreated and danced about before the crowd." The actual speeches were long and flowery and a number of officers from different gentes and villages replied. "After the *kabary* [speech making] the king gave cattle to the soldiers. These were killed and the meat distributed among them. The *fananyany* [withers] and the *trafony* [hump] were given to the *fanalolahy*. The morning of the day fixed for their departure the king put a silver bracelet on his *fatora* [sacrifice post] and addressed a prayer to *Zanahary* and the ancestors to give their protection and grant victory. The expedition took the road with the *fanalolahy* first, then the soldiers, then the king surrounded by the warriors of his household, and lastly the rearguard and the porters with the supplies. When they had arrived within a few miles of the enemy village they camped for the night in the forest or some hidden place. The *fanalolahy* sent forward patrols to study the position of the